Lutheran Herald

LUTHERAN ... SEMINARY ... DEC ... 19...

THE ELC'S PART IN

AMERICA'S SPIRITUAL AWAKENING

VOLUME XL MINNEAPOLIS, MINN., FEBRUARY 21, 1956 NUMBER 8

Seek the lost, bring back those that have gone astray, bind up the broken-hearted, and give strength unto the feeble.

From the *Collect for Home Missions*

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Lutheran Herald

merica's Spiritual Awakening

Philip S. Dybvig

Reaching the Largest Number in the Shortest Time and at the Lowest Cost

America experiencing a spiritual awakening? There more than straws in the wind indicating that at least nething unusual is happening. Religious conditions our land stand out in sharp contrast to conditions in er countries of the world. In America church mem- ship, church attendance, Christian stewardship, pub- tion of religious books and articles, sales of Bibles, well as interest in Evangelism, are at an all time high. A pastor in the Southern Baptist Convention recently sted that it was possible for any Baptist congregation fill with people any space they were willing to pro- e, and that the new people would bring added in- ne to the congregation sufficient to pay for the new ce in from 3 to 5 years. While we know that there definite limitations to the development of any con- gation, we find much basis for the boast because we something similar demonstrated in considerable asure in our own ELC. The ELC congregations who have added to their physical facilities during the last few years have demonstrated that it is possible to fill the added space in from 1 to 2 years, and to pay for the added building through the increased income in but a few short years.

In our Home Mission program we can honestly say that it is possible for us in all parts of the country to occupy a reasonably good field, immediately build a structure that will seat from 250 to 300 people, and fill this structure with people in from 6 months to 2 years. Furthermore, the people who come will carry all the operating costs, except interest on the loan, at the end of 6 months' time; will refinance the loan fully in from 1 to 4 years; and will repay it in full in from 5 to 10 years. Those of us who believe in the power of the Gospel are thrilled at the prospects of a spiritual awakening in our day, because of some of these developments.

Dr. Dybvig is director of the Department of Home Missions. In this article he presents a thoughtful analysis of the problems and philosophy of Home Missions work today.

America Needs an Awakening

Yet we are too close to the picture to know for sure that the many outward signs point to a true spiritual awakening in our land. All we can be sure of is that America needs a spiritual awakening, that people seem unusually receptive, and that all Christians should lend themselves in obedience to the Spirit in order that the Gospel may be effectively proclaimed to all.

Every congregation and every church body should make use of the opportunities of our day to the fullest extent possible. This is true not only because of the unusual opportunities, but also because of the great need.

While church membership is at an all time high of approximately 60%, there are yet 65 million unchurched in our land. This is more than the population of the entire Mississippi Valley, and more than the total United States population west of the Mississippi River. Fortunately, the unchurched are not concentrated in one place, but are more like the poor who Jesus said are with us everywhere. The unchurched surround our well established congregations, and they are found in the new communities; they are in the inner city, as well as in

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the suburbs; they are on the farm and in the town. Like every one else, they too move from place to place at the rate of 20% each year.

But reaching the unchurched does not exhaust our missionary task. More than 4 million babies are born in America annually. The annual increase of population in America is over 2 million.

Even if we have enough churches at present, we need a new church every 8 hours just to take care of America's increase in population, and this without making inroads on the unchurched. If we are to win all the new people and also to reach the unchurched at the rate of only 2 million a year, we need to establish one new congregation every 4 hours. The task of reaching these 65 millions, plus the annual crop of new people, is too great for any one church body. We in the ELC can thank God for other Lutheran bodies, and we Lutherans should appreciate what other Christian communions are doing to help win souls for Christ in our land.

We cannot relax our efforts and excuse ourselves by saying that we are too few for such a great task. Instead we accept the fact that although we are but a small part of God's church in America, we are a part and therefore will contribute our share. Moreover, our share is not to be measured in mere numbers but rather in terms of a vitally rich and appealing spiritual heritage and of a church with institutions and programs geared to effective outreach.

While the Department of Home Missions may have a special responsibility for reaching the vast number of unchurched in our land, the task can never be accomplished by any one department alone. A few weeks ago, the Department of Charities presented a special edition of the LUTHERAN HERALD in which they told of the great work of ministering to people with hands of mercy. Who can overestimate the importance of this work in the total program of reaching America's unchurched? Not only are they reaching many people directly with the Gospel, but they are also strengthening our entire witness because of the concrete evidence that we are taking the Master at His Word, even to the point of bringing that cup of cold water.

Again we look to the Department of Christian Education for great contributions to the entire program of reaching America's unchurched. No one can overestimate the value of the witness of the hundreds of well trained Christian young men and women moving into every walk of life after each spring commencement. It is true that almost every time we establish a new congregation, we find products of our church colleges in the first nucleus, giving stability and leadership that counts proportionately more in the new congregation than it does in the old.

More Pastors Needed

But we are going to need many more pastors in next few years than our seminaries now can promise. Having carefully studied the manpower situation our church every year for more than a decade and kn ing what is being planned in most areas of work, I convinced that we must continue to pray to God, tell the Church about our great need for more past The following is my estimate of the number of a tional pastors needed in our Church in order to c out a reasonable program of development in the r 5 years:

Overdue retirements	
Normal retirements (45 per year)	
Additional associate pastors needed	
Needed for parish realignments	
Needed for Home Missions (30 a year)	
Needed for expansion in other departments (30 a year)	
Additional chaplains needed	
Reduction in vacancies (about 90 at present)	
Total needed in five years	

If the above estimates are reasonably accurate, it obvious that in the next 5 years we should have could use almost twice as many seminary gradu as we can expect with present seminary enrollme

But Christian education has more to give us th merely trained lay leaders and pastors. Teachers in colleges and seminaries must continue to provide bo and articles that interpret the Lutheran position m clearly to our nation. After reading Dr. Hong's bo *The Church and the World,* I am more convinced th ever that our professors have far more to give us th most of them have found it possible to contribute in past because of their heavy teaching loads. As a Chu we must make it possible for our scholars to do m writing, because we need their writings like the infan needs the artillery to soften up the points to be attack This in turn shows the importance also of the Board Publications in our total program of outreach.

The Congregation Is Basic

If we would contribute our share to America's spiritu awakening, we must be more fully committed to t principle that the congregation is not only the basic ganization unit, but also the basic missionary unit God's plan for reaching people with the Gospel. Som times the emphasis on the work of the Synod and ecumenical movements diverts our attention from t importance of the congregation. Sometimes, too, t work of the Synod or of the National Lutheran Coun in special areas becomes an excuse for congregatio not to do their full job in the community. By giving foreign missions and home missions, congregations f quently assume that they are absolved of missiona responsibility in the community where they are. It much easier to develop interest in supporting a forei missionary to work in Japan, Africa, or Madagascar th

add a worker to the church staff to reach the apartent dwellers or the people across the tracks.

eaching Minority Groups

he National Lutheran Council made a study some ears ago that showed that more people from certain inority groups have been reached by individual conregations than by all the special missions that have en established to reach the minorities. This suggests at the most effective way to reach people of the minor- groups is to encourage every one of our 2,664 conregations in the land to minister to all the people in eir respective areas, regardless of race or color. Let each ngregation consider itself a special mission station to ach the Indian, the Negro, the Jew, or the Oriental.

We must have the mind of Christ in us. He did not e race or color of the skin. He only saw human beings eated by the Father and redeemed by His own blood nd wooed with an eternal love.

When all the congregations in the ELC have this me mind as Christ had, then we can truly say that e have 2,664 minority mission stations in the land.

tablishing New Congregations

his emphasis on the centrality of the congregation the missionary enterprise brings us also to the imrtance of establishing new congregations where they e needed. In other words, wherever there is a group people to be reached, the first question should be, Does God have a congregation in that community?" God has a congregation in the community, the reonsibility for reaching the people with the Gospel reardless of race or color or economic circumstance rests that congregation. If, however, the community does ot have a congregation, then it becomes the Home Misn Department's responsibility to help establish one.

e Problem of Choosing Fields

Vith the many new communities being established in ir land, this phase of the church's work is very sigficant. The real problem is to decide which communis to enter. At the last meeting of the Board of Home issions, 99 fields were listed as having been assigned the ELC by the regional committees. Of these, 72 ere recommended by our district presidents for imediate occupancy. Unfortunately, only 33 could be cupied with the men and the money available for e coming year. Therefore, it becomes a matter of hoosing, and the real difficulty of choosing is the conciousness that rejection of a field means denial of salation to the people who would have been won for hrist had the church come. Should the Board choose e large and promising fields, or should they go into the naller fields with fewer people? Should they avoid the fields of the $50,000 homes and concentrate on the common people who are more easily reached? Should we go into the fields where there is a great concentration of the poor? Is not one soul worth as much as another? These questions are ever before us in making decisions.

More and more the writer has come to the conclusion that the soundest principle to follow is to plan our work so that *we reach the largest number of people in the shortest time at the lowest cost of men and money.*

Reaching the Largest Number

Our emphasis must continue to be on people, disregarding wealth, poverty, social position, or any and all other external factors. Let us go where we can reach the largest number of people. To do less is to aver that some souls are worth more than others.

There may have been times when it was of basic importance in the strategy of winning a nation to go into certain communities regardless of how slow and difficult the work would be. This is still true in very special cases, but in a much more limited degree than ever before. The reason why the emphasis now more than ever needs to be on people rather than on certain communities or certain strata and levels in our society is that America is continually changing. People are moving from place to place and from one economic strata to another.

In the Shortest Time

Obviously, the element of time is a factor. Right now the doors are open, people are willing to listen to the Gospel. Unprecedented numbers are enrolling in our classes preparing for baptism and confirmation. How long this condition will last no one knows. All we know is that this is the condition right now. This causes us to say with Jesus, "I must work the works of Him that sent me while it is day."

At the Lowest Cost

Obviously if we follow the principle of reaching the largest number of people in the shortest time, this will also be at the lowest cost in men and money. Too much of our cost reckoning has been in terms of dollars. We must not forget that in this missionary enterprise, capable pastors are investing the best years of their lives —that is the great cost. The Board of Home Missions has no right to ask these men to make this investment in the less spiritually profitable ventures. The years of consecrated pastors are worth more than all the dollars in the treasuries of our denominations.

In conclusion, we remember that Christ died for all, that time is fleeting, but doors are open. Therefore we in the ELC would contribute to America's spiritual awakening by bending every effort to that end. We must be satisfied with nothing less from God than a true spiritual awakening in our benighted land.

Looking Back to 1955

T. Arnold Thomp

BY YEAR'S end it becomes apparent that 1955 was the biggest year yet in Home Missions. Thirty-nine new fields were entered with new congregations. Of this list published in the goal for 1955, 20 still remain to be entered. As the New Year begins, these are the first fields to occupy the attention of the district presidents and the staff.

The first new church in the State of Nevada got under way as Rev. Amon Johnson arrived in Reno on January 1. Though new work was planned for both Florida and New Mexico, these did not materialize this year.

We rejoice to report that the largest "rollback" in the history of Home Missions, approximately $1,300,000, came in. This is money repaid on outstanding loans, as well as loans refinanced or repaid in full. Besides this tremendous sum, the interest of the people of the church in Trust Certificates continued at a fine rate. All in all, Church Extension reaches well toward the seven million mark.

Sponsorships have accounted for many of the projects. They are listed in another article in this issue. It is staggering to contemplate what would happen in the Church if every congregation able would pledge its resources to the starting of a new church somewhere else. Who could number the souls?

Mr. Merrill Moline of Janesville, Wisconsin, was added to the staff of the Board of Home Missions to assist in the work of "rollback" and refinancing. As each year goes by and the Church Extension Fund increases, the work of administration is increased accordingly.

The following fields were occupied in 1955:

Eau Claire, Wisconsin
Janesville, Wisconsin
Waskish, Minnesota
Outing, Minnesota
Aurora, Minnesota
Crystal, Minneapolis, Minn.
Bloomington, Minneapolis, Minn.
Edina, Minnesota
Glencoe, Minnesota
Houston, Texas
Richland, Hills, Texas
Fort Worth, Texas
Kadoka, S. Dak.
Thornton, Colorado
Sioux Falls, S. Dak.
Bismarck, North Dakota
Ellendale, North Dakota
Edgeley, North Dakota
Haskett, Manitoba, Canada
Kalispell, Montana
Broadus, Montana
Billings, Montana
Nome, Alaska
Snohomish, Washington
Midway, Washington
Edmonds, Washington
Phoenix, Arizona
San Luis Obispo, California
Covina, California
Glendora, California
Torrance, California
China Lake, California
Bakersfield, California
Reno, Nevada
Novato, California
Coronach, Sask., Canada
Kitimat, B. C., Canada
Mission City, B. C., Canada

Looking Ahead to 1956

T. Arnold Thompsen

AS THE Board of Home Missions met to lay plans for the further advance of the Kingdom in terms of new congregations, they were once again faced with an impossible task. The district superintendents of Home Missions (the district presidents) brought requests from the 10 districts of the Church for a total of 99 new congregations. Since Home Missions operates on the basis of first counting the cost in men and money, and since two types of funding are involved in every Home Mission project, it became necessary to measure carefully budget income and anticipated Church Extension Fund rollback.

The entire program of the Board of Home Missions, including the expansion of the Evangelism program by the addition of two more evangelists, continued work among minorities, Seamen's Missions in Seattle, Washington, and other facets of their outreach, is based on belief in the continued support of the people of the Church. Sponsorships in ever increasing numbers must be forthcoming. The faithfulness of the young churches in "rollback" and refinancing must continue. As the people of the Church continue to invest in Home Mission Trust Certificates, and as God continues to pour out His blessings, the goals, the hopes, and dreams of expansion in 1956 will come to pass.

When all the available information had been assembled and careful consideration given each project, the Board of Home Missions moved in faith to add the following 26 fields to those already approved for occupancy:

Niles-Morton Grove, Illinois
Commack, L. I., New York
Rolling Meadow, Chicago, Illinois
Philadelphia, Pennsylvania
Hoyt Lakes, Minnesota
92nd and Cedar
Minneapolis, Minnesota
Evansdale, Iowa
Beaumont, Texas
Dallas (north), Texas
Colorado Springs, Colorado
Rapid City, South Dakota
Helena, Montana
Olympia, Washington
Medford, Oregon
Hazeldell, Washington
Arbor Heights, Seattle, Washington
Kalihi, Hawaii
Fairfield, California
Vallejo, California
Las Vegas, Nevada
Riverside, California
E. Redondo, California
W. Sacramento, California
Salt Lake City, Utah
Prince George, B. C., Canada
Lethbridge, Alta., Canada

Two special projects needing no Church extension funds were added to the above list. These are Morden, Manitoba, Canada and Ashland, Washington.

Sponsorships

Merrill S. Moline

Is there anyone among us who would not sponsor an infant child in baptism? It would be strange to find a person within our church who would not quickly pledge himself to rear that child, if necessary, in the knowledge and happiness of the Lord.

Yet there are infants among our church family—young congregations who have just been born, and others about to be delivered—who are crippled or unborn for want of a sponsor.

An Adventure in Faith

The answer is sponsorship!

What is sponsorship?

To those people, congregations, or circuits who have sponsored new Home Mission congregations, the answer is as old as the operation of Home Missions, but just as there is continuing and increasing need for sponsorships, so there is need to review this adventure in faith and missionary outreach among our older, well-established congregations.

Basically, any well-established congregation with reasonable holdings in church property and a reputation for paying bills promptly can sponsor a new congregation without any financial cost to itself. Instead, the investment will return dollars in interest, because all of the money that is loaned to the new congregation eventually is repaid by the new congregation, plus the agreed upon interest.

Sponsoring a congregation essentially means taking the place of the Home Mission Department and doing for a particular new congregation what the Home Mission Department does continuously. It may assume several different forms, such as extending its credit to provide the new congregation with capital investment funds for the parsonage, site, and first unit; providing grant-in-aid funds, or "gift money," to accompany the loan money, or a combination of both of the above.

Another phase of sponsorship, generally calling for a smaller outlay of money, is to provide supplementary loan funds to adolescent Home Mission congregations, which are currently replacing their Church Extension Fund loans by commercial loans. Frequently a supplementary loan of from $10,000 to $35,000 is the key to releasing enough Church Extension Fund money to start a complete new project.

The simplest procedure for an individual church to sponsor a new congregation is to mortgage its own church property for the total amount needed, and then in turn to make a direct loan to the new congregation, taking a first mortgage on all the property of the ne congregation as security.

Many insurance companies, federal savings and lo associations, banks, or individuals will loan money established congregations on first mortgages for th purpose. As security, the lending company has a fi mortgage on the property of the sponsoring congreg tion.

Mr. Moline is a new member of the Home Mission staff.

The sponsoring congregation, in turn, has good secu ity because it has a first mortgage on all the propert of the new congregation. In addition to this, the mor gage from the new congregation is accompanied b copies of resolutions passed by the new congregatio pledging it to incur no other indebtedness than th original agreed upon amount, and to embark on n extensive financial program other than repaying it original debt, until the original debt has been repai in full. Another resolution outlines the agreed upo plan for paying off the loan. Furthermore, each spon sored congregation gets the full supervision of th Home Mission Department and is guided as if it ha a full Church Extension Fund loan.

But the heart of sponsorship is that the sponsorin group assumes full legal responsibility in the proces It is possible to accomplish this only if there is a spiri ual awakening, for it necessitates a strengthening faith and a replacement of living unto oneself by missionary outreach to serve others.

An Investment in Faith

These are the words of Jesus: "Unless a grain of whea falls into the earth and dies, it remains alone." "H that loseth his life for my sake shall find it."

There seems to be a law of life and of nature tha we must risk life in order to live more abundantly. Th farmer knows this. He plants expensive seed, losing i

order to enjoy a full harvest. The investor knows He risks putting his money to work for him with e possibility of losses in order to make a profit. A other knows this, too. She must risk her own life in der that a child may be born, and then she must ntinue to lose herself in sacrifices in order that the ild may mature into the desired Christian man or oman.

Is the church, then, willing to live by this principle at he that loseth his life for Christ's sake shall find ? Is the church willing to live by the word it preaches? should, for it knows that Jesus Christ died that we ight have life and have it more abundantly.

The many individual congregations as well as groups congregations who have already put the sponsorship an into operation witness of the blessings that have owered upon them.

Without preparing a brief for the needs of any particular congregation, here are three typical situations that I am most acquainted with through a recent trip in the California District. The new congregation of Grace Lutheran Church, yet unorganized, in Ridgecrest (China Lake), California, served by Pastor Roger D. Veum, needs a sponsorship loan of $45,000 to buy the church site and construct the first unit. Faith Lutheran Church, Pastor Ole Winter, Fortuna, California, also needs $45,000 for site and first unit. Lutheran Church of the Good Shepherd, Pastor R. O. Aga, East Sacramento, needs a supplementary loan of about $15,000 to complete the refinancing of its Church Extension Fund loan. Dozens more in this district and in other districts of the ELC have similar needs. Any District President or Home Mission staff member will be happy to explain the details at your request.

Are you willing to help?

1955 SPONSORSHIPS

Sponsoring Congregation	Beneficiary Congregation	Amount
therville Circuit (South Central District)	Richland Hills, Texas	$ 50,000.00
ur Savior's, Beloit ther Valley, Beloit	N. E. Beloit	*75,000.00
inity Evangelical, Madelia, Minnesota	Calvary Lutheran, Panorama City, California	25,000.00
inity, Culbertson, Montana		15,000.00
rlington Lutheran, Burlington, Washington	Shepherd of the Hills, Concrete, Washington	25,000.00
c qui Parle Circuit (Southern Minn. District)	Christ the King, Bloomington, Minnesota	80,000.00
race, Pasadena, California	Grace Lutheran, Glendora, California	70,000.00
inity, Bismarck, North Dakota	Lutheran Church of the Cross, Bismarck, North Dakota	75,000.00
. Olaf, Fort Dodge, Iowa	Our Savior's, Austin, Minnesota	40,000.00
	TOTAL	$455,000.00

SPONSORSHIPS VOTED IN 1955

(Not yet executed)

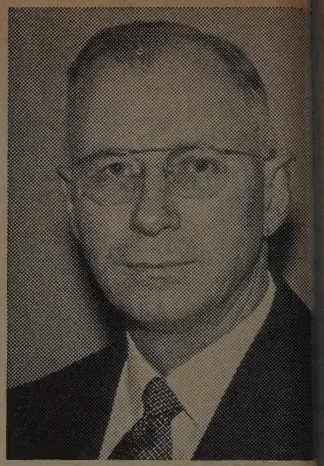
rst Lutheran, Volga, South Dakota	College Lutheran, San Diego, California	25,000.00
thlehem, Tacoma	Midland, Tacoma	65,000.00
rgo and Goose River Circuit	Fargo (Southwest)	80,000.00
thlehem, Kalispell	Calvary, Kalispell	50,000.00
dger Lutheran, Badger, Iowa	Faith Ev. Lutheran, Arcata, California	50,000.00
nje Lutheran, Willmar, Minnesota	Christ Lutheran, Glencoe, Minnesota	20,000.00
orwegian, San Francisco		
	TOTAL	$290,000.00

oviding additional gift of $20,000 for site purchase and grant-in-aid.

Parish Realignment

ONE DISTRICT'S EXPERIENCE

E. C. Reinertson
President, Southern
Minnesota District



Special emphasis has been given parish realignment in the Southern Minnesota District because it was believed that there would be significant spiritual results. Sufficient evidence is now in to indicate that there are wide results.

The program has been worked out with certain objectives in mind.

First, to arrange parishes so that there could be more intensive preaching and teaching of the Word. This means not more than two congregations in a parish, so that every congregation can have morning services every Sunday.

Second, to work toward a smaller parish load for each pastor so that there may be careful, constant visitation. The ideal parish has from 500 to 800 members per pastor. In large congregations there should be one full-time staff member (not counting secretarial help) for every 500 members.

Third, to try to arrange parishes so that the pastor lives with his people. A rural parish of one or two country churches should be served by a pastor who lives in the country near one of the churches.

Fourth, to leave no single small congregation dangling. The goal should be not less than 250 members in a parish.

Fifth, to try whenever possible to unite congregations that serve the same area in a limited field. Since 1951, there have been four successful mergers in such situations, three of them involving unions of ALC and ELC congregations.

The Result Is Growth

The changes brought by this program in the last few years are indicated by these figures:

	Number in 1950	Number in 1955
One-congregation parishes	96	119
Two-congregation parishes	72	80
Three-congregation parishes	28	16
Four-congregation parishes	5	2

Eighty-seven congregations have been involved in parish realignments, with sixteen additional pastors added to the district roster because of these realignments. Eight more associate pastors have been added in larger parishes. And, very significantly, seven lay assistants have been called by congregations for special full-time assignments.

Now the spiritual results are always difficult, if i impossible, for man to measure. But there are outwa evidences which indicate a spiritual response. Amo these are an increased desire to hear God's word, mo concern for the spiritual welfare of others, a wider visi of responsibility, a new eagerness to serve, and heightened sense of stewardship.

Pastors and laymen in five parishes, some large a some small, were asked to give reports concerning t results where the above-mentioned principles have be followed. Although every statement quoted was su mitted by a pastor or layman, the names and places a omitted to avoid possible embarrassment. It is to noted also that in most rural areas, growth possibiliti are limited by declining population trends. The grow in membership, church attendance, and stewardship b comes more remarkable as a result.

The division of a four-congregation parish in 19 with the new pastors arriving in 1952, each called serve two congregations, shows results as follows:

	Membership		Attendance		Stewardshi	
	1952	1955	1952	1955	1952	19
Parish I						
Congregation A	290	325	doubled		$4,500	$9,1
Congregation B	115	184	tripled		2,100	4,2
Parish II						
Congregation C	325	400	40	141	2,500	8,4
Congregation D	200	225	25	75	2,300	5,4

Since in these congregations, services had been he only every second Sunday, the attendance reports abo should be doubled.

Personal Evaluations

One of the pastors said: "A very significant result w the increased communion attendance. In congregatio A, 184 individuals out of 325 communed. In congreg tion B, 117 out of 184."

A layman said: "There are just no words to expre

he difference this realignment has made in the broadening and deepening of the spiritual life of our people. The effects are seen everywhere—in junior and senior eagues, choirs, a reactivated Sunday school, a junior Bible class, Brotherhood. Now nearly all our members ave daily family devotions and Bible readings. They ead the LUTHERAN HERALD and are interested, informed hurch members. We thank God every day for what's appening."

In a parish consisting of a larger town congregation nd a church out in the country, the realignment has rought the following results to the rural congregation: Membership—Increased from 670 in 1952, to 758 in 1955. Attendance—increased until the facilities are overtaxed. tewardship—increased from $10,000 in 1952, to $16,000 in 1955.

his congregation has built and nearly paid for a $30,-00 parsonage, paid out $35,000 in church improvements, aised $8,000 for a Home Mission sponsorship, pledged 750 to Lutheran Welfare and $1800 to Seminary apeals, plus oversubscribing its $5300 ELC budget. Now it planning a sizeable parish unit. One observer says, The intensified program has created, through many venues of contact and activity, a much greater interest nd response."

The report from a three-congregation parish which in 953 was realigned into a one-congregation town parish nd a two-congregation rural parish, is as follows:

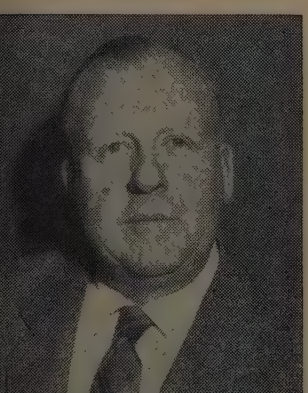
	Membership		Attendance		Stewardship	
	1952	1955	1952	1955	1952	1955
Town Parish						
Congregation A	679	908	tripled		$6,753	$61,502
Rural Parish						
Congregation B	144	188	35	132	3,200	8,100
Congregation C	114	168	15	108	2,700	8,200

Again the attendance gains should be doubled because services are now held every Sunday.

Congregation A is building a very adequate $225,000 church building. Congregations B and C have built a $13,000 parsonage, which is paid for. Congregation C has paid for $15,000 of improvements on its building. Congregation B is planning a new $35,000 church.

A layman's statement: "We cannot look at increases in membership, attendance, or contributions only, because these are but a small part of the picture. It is what has happened in the hearts of the people that is important. The church has become more than a place for baptism and burial. It is the strength behind our personal life and our families. When a pastor has more time to be with his people and tell them the good news, the Lord's touch becomes real. Living for Christ becomes our great desire. I remember when it was easy to count the families in church, now it is easier to count any that miss. It's been a miracle."

The above figures and reactions indicate the spiritual gains which naturally follow when intensive preaching and visitation are made possible. The more diligently the seed is sown and the fields cultivated, the greater the harvest.



Pastor Hanson is regional director for Home Missions in the Eastern and South Central Districts.

Afraid to Soil Your Hands?

Herbert A. Hanson

hrist's call and response is never in the mood of a "cofee break." It's got more of the smell of the arena than he aroma of some dainty affair. The atmosphere is that f "blood, sweat, and tears," and the Cross must be carred in every pilgrim's hand.

The Red flag has no cross. Yet its followers are on the narch throughout the world with a fanaticism that is rrifying. Writing in a British Communist paper called *Dawn*, the editor points his finger of scorn at us—

"We Communists do not play with words. We are realists, and seeing that we are determined to achieve our object, we know how to obtain the means. Of our salaries and wages, we keep only what is strictly necessary, and we give up the rest for propaganda purposes. To the propaganda we also 'consecrate' all our free time, and a part of our holidays.

"You, however, give only a little time and hardly any money for the spreading of the Gospel of Christ. How can anyone believe in the supreme value of this Gospel if you do not practise it, if you do not spread it, and if you sacrifice neither time nor money for it? We are ready to sacrifice everything, even our life, in order that social justice shall triumph, but you Christian people are afraid to soil your hands."

Tranquility at Any Price

These are hard words, and we rebel against them. But are they true? Not of Nate Saint, Ed McCully, Jim Elliott, Roger Youderian, and Peter Fleming. The Curaray River in Ecuador is stained red with their answer. Too many of us are "just nice people" and want to stay that way. It's so much more comfortable to get the smile of everyone on Main Street—yes, the tavern keeper, the bookie, and the fellow who runs the bawdy house just across the tracks. To be sure, we wouldn't have them over for Sunday dinner or as overnight guests. That's a bit too close and gives a sense of guilt by association. It's just that we want tranquility at any price. That's exactly why so little happens for God—we have no wounds of battle.

There is one front on which the record condemns us for our timidity. We have known what ought to be done. Mountains of words have been piled up in resolutions, but there has been a dearth of execution. Only a dent has been made in the wall that locks up hundreds of our churches every Sunday. One fears that not too much will happen until the whole Church moves in on this problem with the same intensity with which it tackled the pressing needs of our Seminary. Can we do less than set out on a plan where every pulpit will have a preacher every Sunday? Can we rest with any sense of quiet until such an elementary need is met? How long can we sit by and let the ravages of spiritual erosion sap the strength of many of our rural congregations?

Multiple Parishes Mean Silent Pulpits

The latest study shows this condition:

1 pastor serves 7 congregations
10 pastors serve 6 congregations
25 pastors serve 5 congregations
103 pastors serve 4 congregations
236 pastors serve 3 congregations
341 pastors serve 2 congregations

We know that there are a few parishes where a pastor will have to serve more than one congregation, but we are quite convinced that this ought to prevail only where the membership is less than 300 souls for a church. In our study, we took a congregation in each district where the baptized membership of less than 300 is being served by a full-time ministry. The average membership was 247 souls, with a confirmed membership of 157. In the year 1954, these congregations sent in an average of $1,223 toward the general budget of the Synod. Three churches also made payments on loans to the Home Mission Board. These congregations met their pastor's salary, provided parsonage facilities, carried their share of all the normal needs of a self-supporting parish. The conclusion is evident that a congregation of 75 to 100 families in the average rural setting can carry a fu time ministry. To be sure, it will mean some sense sacrificial giving. In America and Canada we have pr ty much the habit of getting what we want. If our sire for spiritual food is as real as our craving for wh General Motors or Ford has to offer, we will not ha silent pulpits on Sundays.

One of the common assumptions, of course, is that multiple parish has only very small congregations. W took random samplings in some of our districts an found, for example:

Four pastors each serving two congregations, wi memberships of

1,096 and 596, total 1,692
839 and 623, total 1,462
921 and 434, total 1,355
749 and 504, total 1,253

A pastor serving five congregations, with membershi of

68, 345, 589, 270, and 90, total 1,362

Two pastors serving four congregations, with membe ships of

167, 396, 404, 420, total 1,387
88, 119, 610, 463, total 1,280

A pastor serving 3 congregations, with membershi of

535, 522, 198, total 1,255

No chain store management would continue such a operation!

A Holy Combat

We are in a state of war. It is a holy combat. Let u not fool ourselves that all is well just because 6 out o every 10 Americans are now on church rolls. J. Edga Hoover, F.B.I. chief, reveals some shocking facts:

People spend eight times more hours at movies than at Sunda school;
only one out of 12 persons attends church;
seven out of eight children quit church and Sunday school befo they reach 15;
15,000,000 sex magazines are printed monthly and read by or third of the people;
1,000,000 girls have venereal disease;
100,000 illegitimate babies are born annually;
almost 1,000,000 illegal abortions are performed annually;
our nation harbors three times as many criminals as colleg students;
of the 40,000,000 children, less than one third have had an religious instruction whatever;
the crime rate has been increasing four times faster than th growth of population.

This is a day for Christian muscle. God has a field o operation for every one of His children, but you've go to get your hands soiled. That's part of the price. On picture of our Lord in the New Testament shows Him a "Jesus meek and mild," but He also says "I come to ca fire upon the earth—do you think that I have come t give peace on earth? No, I tell you, but rather division

he Congregation's Place in the Community

T. Arnold Thompsen

iodically the Division of American Missions of the ional Lutheran Council holds general conferences the Boards of Home Missions of the participating rch groups. One such conference was recently held Minneapolis, Minnesota, for the express purpose of ewing once again the basic principles in the Home sion adventure. After all, if the co-operating groups he National Lutheran Council agree that a certain odical group shall be given the "go" sign to occupy iven community, they must have the assurance that new congregation will adequately witness to the spel as we know it in the Lutheran Church. One of guiding principles in all our work must be that synod of the National Lutheran Council can and st do the work in any new community for every er Lutheran Church of the Council.

One of the very fine presentations of the recent ference was given by Dr. Theodore E. Matson, recent cessor to Dr. S. Engstrom as executive secretary of erican Missions of the Augustana Synod. It had n our hope that Dr. Matson could have written a cial article for this HERALD, but the press of duties de it impossible. However, with his permission I te the following as he gave it:

or Thompsen is regional director for Home Missions in the thern Minnesota, South Dakota, and California Districts.

The local congregation is the whole church at work the community in which it is located. Its primary concern is to its own community. Adventure on the part of the local congregation calls for:

Self imposed boundaries.

The encouragement of and practice of 'Transfer Out' Evangelism.

Congregational self-study and study of the community.

Adapting the parish program to the needs of the congregation and the community.

Immediate, secondary, and long range planning.

The importance of this principle may not be immediately apparent, but if we study this truth many other things will come to light. For instance, over and over again the Department of Home Missions is faced with a request for some type of special mission. A congregation finds itself surrounded by a new people, Puerto Rican, Negro, Indian, or perhaps a new group the congregation has found it difficult to serve. Can the Department of Home Missions help? Once again I quote from Dr. Matson's presentation:

The intercultural approach is a two-way street, with the church witnessing to and embracing into its fellowship all men without regard to race or class; and the church itself being strengthened and enriched by people of various backgrounds and cultures. In other words, the church enriches the lives of those brought into its fellowship, and the church, in turn, is enriched by their fellowship.

It is not "absorption" or "assimilation" but what someone has aptly called "acculturation," the blending of cultures—the two-way process in which the giver and the sharer are likewise benefitted. Anything less than that in our intercultural approach is spiritual paternalism.

Everyone can see the bearing these truths have upon the new congregation's outreach, but are we aware of these truths in the congregations already old and established in the community? Without doubt many adjustments are needed in many places. The adjustments are not easy, but if "the church in the local community is the whole church at work in that given community," then the congregations must adjust and re-work programs to fit the need.

FORGIN

Midland Lutheran Church, Midland, Texas
Erling H. Peterson, pastor

Mountain V

St. James Lutheran Church and Parsonage, Crystal, Minn. Palmer B. Wold, pastor.

Co

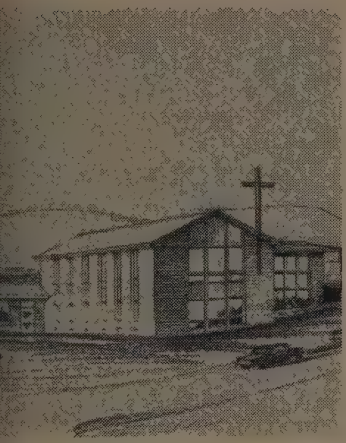
J

Calvary Lutheran Church, Kalispell, Mont.
W. L. Elster, pastor

Calvary Lut

TOOLS

Grace Lutheran Church, Spirit Lake, Iowa
F. Wm. Hilker, pastor



hornton, Colo.

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Cross of Glory Lutheran Church and Parsonage, Brooklyn Center, Minn. Carl J. Groettum, pastor

orks, N. Dak.

St. Olaf's Lutheran Church, Garden Grove, Calif.
J. E. Rommereim, pastor

EDITO

Spiritual Awaken

As the theme for its annual Home Mission issue of LUTHERAN HERALD, the Home Mission Department has chosen: *The ELC's Part in America's Spiritual Awakening.* That statement is based upon an assumption which needs to be examined carefully, even if it does not need to be absolutely proved.

No one will question that The Evangelical Lutheran Church—in common with every other body of organized Christians—has a part to play, if a spiritual awakening is either going on or is in the immediate future. Not a few, however, will question the basic assumption that a spiritual renewal is in progress or prospect. A religious newscaster has said that one of the ten most important "religious news stories of 1955" was the continuing discussion of whether America is experiencing a revival or not.

Not Revival

We may begin our examination with a definite statement: Whatever it is we are witnessing, it is not a revival in the old, time-honored meaning of the word. If by revival we mean a wave of conversions sweeping the country, we do not believe that it can be demonstrated that there is anything approaching it.

Having said that, however, we hasten to modify what we have said in three respects. The first is that there is without a doubt revival, in the old-fashioned meaning of that word, in some communities and areas. The tremendous and continuing growth of the highly evangelistic sects is testimony to that fact. In the older, historic branches of the Christian Church, too, there are signs that the same is happening. But such wonderful winds of the Spirit are not so general that they prove the existence of a wave of revival in America.

Nor should one overlook the fact that our day has produced a revivalist of greater power than any who has appeared on the American scene in almost half a century. We refer, of course, to Billy Graham, whom *Life* has characterized as "the most famous U. S. religious leader in the world." Let it not for a moment be forgotten that the message of Billy Graham is the message of sin and grace, of the atoning power of Jesus' blood, and of that power exercised to redeem men.

Within our own Lutheran fold, including the ELC, we call serious attention to the fact that the Preaching-Teaching-Reaching missions, so far from petering out, are continuing with ever greater power. To this we may add increased church attendance, greatly heightened interest in well-rounded stewardship, growing attendance at the Communion Table.

Therefore, while we do insist that it would be impossible to prove that genuine revival is in progress or in prospect, yet we believe that it is true to say that there is "Possibly Renewal."

Possibly Renewal

We are hard put to it to define the word "renewa It presupposes that something once existed which clined or disappeared and which is now making anoth appearance. In a number of respects our day may characterized, we believe, as a time of "renewal" for t Christian Church. It is an age when the Church is "wi the stream" instead of against it. It has become respe able, even fashionable, to be a church member. Th according to one church historian, is the most dangero sort of period for genuine Christianity. But it does part account for the popularity of the Church in o day.

On sounder ground is the further fact that there a greater sense of need than there has been in many year. Long before Dwight Eisenhower had ever be mentioned as a candidate for the presidency of t United States, we heard him say in an impromp address to a group of religious leaders: "Unless the shall come a religious revival, we will all disappear a cloud of atomic dust." We doubt whether the sen of need among most people has come to the po where they cry out, "Lead me to the Rock that is high than I." But we are sure that it has been one of t reasons for the renewal of interest in the organize Church.

On still sounder ground is the fact that many a chi of God has found in the turbulence and insecurity of t day a call to a deeper consecration, fuller surrende more complete assurance. We are willing to make t statement, and stand by it, that there is a renewal spiritual life in the average Christian congregation, t like of which has not been seen in many a long yea

Probably Deepening

And so we go from "Possibly Renewal" to "Probab Deepening," and the one blends into the other. Or who makes a serious effort to keep his finger on t pulse of the Church often has difficulty in diagnosin the meaning of the pulsebeat he feels. It is easy to tric oneself, even as the best of doctors may do in diagnosin the ills of the body. Yet we fully believe that there a deepening of the spiritual life of a very great many c the children of God today.

It manifests itself in so many ways and grows ou of so many conditions. We are more a Bible readin Church than we have ever been. Internally, the greate emphasis on the Bible in Sunday school and confirma

IALS

or Fiction?

instruction; the continuing growth of post-confir-ion Bible classes and adult Bible study groups; our er identification with other Christians, not a part ur immediate fold; the facing of life's realities from hristian viewpoint—all these factors and many more, is seem to add up to a deepening of the spiritual life many.

There is a deepening sense of responsibility, too. ain we would like to give the P-T-R missions well-erved credit. "Parish evangelism" includes showing istian people their duty to those outside the Church. have been amazed many a time as we have spoken h men and women to discover what a recent parish ngelism effort in their congregations has meant. ey may have lived next door to Neighbor Blank 25 years, semi-consciously aware but totally un-cerned about the fact that he and his family are in way connected with the Church. Not any longer! ere is a sense of awareness of personal responsibility ard God for the salvation of neighbor that certainly ot old among us.

rtainly Progress

surely is a day of tangible progress in the Church the United States. Never have congregations in-ased so in numbers. Never have so many people be-ged to some church. Never has the per cent of the ulation of the country having church membership n so high. One hundred million Americans—three every five—hold membership in some Christian urch.

similar trend is noted in new church construction. vernment agencies report that 1955 saw $736,000,000 church construction begun. Add to that the building s for church-related colleges and charitable institu-s, and you get a total nearer a billion and a half n a billion dollars in only one year.

Ve do not have building figures for The Evangelical heran Church and cannot even hazard a guess as to total. This much we know: only a few years ago, editor of this paper was able to devote a good deal space to stories of the dedication of churches. Today n stories average more than two each week, and editor is hard put to it sometimes to explain to some rieved pastor why his fine new church rated only a -column cut and a five-line caption in the news ion. The same holds true of the colleges and chari-e institutions of the ELC. A person who neglects visit one of our senior colleges for five years finds himself a stranger amid new and elaborate buildings when next he sets foot on the campus. As for the Department of Charities, it recently used 44 pages of a special issue of LUTHERAN HERALD to summarize its projects and activities.

"Certainly progress." Yes, there is no doubt about that one! To whatever extent it plays a part in "spiritual awakening," the existence of the "awakening" can surely be demonstrated.

Inconclusive Conclusions

And now, on the basis of the examination, can we make a somewhat accurate diagnosis? Some may be able to; we can't. We can, and shall, draw some conclusions, but they are at best inconclusive.

We see many aspects of church life in America today which are disquieting. A writer in *Life's* recent special issue on Christianity pointed out some of them. One is that "the average church member is not conspicuously different from the average non-member." Ten years ago a keen young Christian from Norway said the same thing to us in other words: "It's hard to tell a Christian from a non-Christian in America." To us the most ominous result of the Church travelling with the stream today is that the Lord's admonition to "come out from among them" is being lost.

There is also, we feel, a tendency to settle for a "least common denominator" Christianity which is a far cry from Scripture's words that "there is no other name under heaven given among men whereby we must be saved" than the name of Jesus. Years ago, someone said that the writer of a certain popular biography of our Lord "dressed Christ in a business suit and put a briefcase in His hand." We sometimes wonder if there is not a tendency today to place a psychiatrist's coat on Him and place the sinner on the office couch rather than at the foot of the cross. The absoluteness of Christianity, in other words, is in danger of being lost.

But there are many encouraging things. After all, if the Word is preached—and in most churches it is—and sinners hear it, the Word "shall not return void." Every new church is a potential center of the divine Light; every person attracted to that church, whatever his motive for coming, is a candidate, voluntary or involuntary, for the Spirit of God.

And this all adds up to a day of unprecedented responsibility and opportunity for the organized Church. That, after all, is one conclusion which is conclusive—and it is the only one that really counts. To the Church in Philadelphia the Lord wrote that He had set before it "a door opened." Certainly, He is saying the same to His Church in America today. We had best be busy about entering the door and seizing the opportunity.

And that is exactly what the Home Mission Department is anxious to demonstrate when it speaks of *The ELC's Part in America's Spiritual Awakening.*

The Rev. Norval Hegland, Superintendent

ALASKA ESKIMO MISSION

This summer it will be 62 years since Pastor T. L. Brevik condu the first services among the Eskimo in Alaska, in villages little rem from the stone age among pagan people with no knowledge of Cl Today the people of these villages are regular worshippers in churches in Shishmaref, Teller Town, Teller Mission, and N under a program directed by the Rev. Norval Hegland, superinten of our Eskimo Mission.

Although the population in these communities is small, we tinue our work faithfully because we long ago accepted a responsib under God and we are glad to continue the work. We are now in n of funds for a new church to be built in Nome, where the Rev. T Knutson serves as pastor in a congregation organized last year which promises soon to be the largest congregation in this commu of about 2,400 residents. Two out of three residents in Nome Eskimo, many of them from villages served by us since 1894.

SEATTLE SEAMEN'S CENTER

Judging by the excerpts from the superintendent's report, the Seattle Seamen's Center is serving as a true spiritual lighthouse as described in the following parable:

"It was a cold, stormy night and the waves rolled high, dashing furiously against a rocky coast. The penetrating flashes from a lighthouse were the only beams of light that regularly and faithfully pierced that midnight blackness. Year after year thousands of lives were saved from shipwreck, and many a rugged seaman blessed the faithful guiding light. But the lighthouse promontory knew not who they were. Therefore it had its moments and periods of discouragement, since it rarely did see the good it was accomplishing. At such moments the light might flicker and even become dim. But the lighthouse had a wonderful keeper, who neither 'slumbered nor slept' on any dark or stormy night. Keeping watch over his lighthouse, he faithfully renewed the strength and clearness of its beams from his own powerhouse. Then the keeper spoke as a father to its child, 'Dear lighthouse of mine, you have but one mission to perform—to gladly share the light that I send you from my powerhouse. Thousands have been saved by your beams, and thousands more will be saved in the days to come. Because of you there are all over the world today the laughter of many children, the smiles of happy mothers, and the courageous strides of seamen returning home safely to their loved ones. Faith, hope, and love—these are what you are sending out!' And as the keeper spoke, the beams from the tower became even brighter and clearer, and the heart of the lighthouse glowed with a warmth and joy almost divine."

The Rev. Harald Siqueland, Superintendent

Excerpts From Pastor Siqueland's Report for 1954-195

350 religious services conducted at the Center, attendance 9,7
740 consultations, pastoral and personal.
4,128 pieces of Christian literature distributed.
32,040 pieces of mail handled.
3,950 information inquiries. Center acts as information bureau the National Lutheran Council.
140 hospital visitations. Patients visited—2,035.
183 ship visitations.
5 jail visitations.
10 mission seamen located.
287 men assisted in filling out papers, applications for pens citizenship papers, etc.
110 jobs secured for men.
72 emergency loans granted.
220 pieces of baggage checked at storeroom for men at sea.
34 services at various churches, and talks at organizations p senting the cause of the Center.
10 individual communions.
10 funerals.

Christ Among the Candlesticks

2. THE POVERTY THAT IS RICHES

THE LETTER TO SMYRNA

nd to the angel of the church in Smyrna write: ese things saith the first and the last, who was dead, lived again: I know thy tribulation, and thy poverty thou art rich), and the blasphemy of them that say are Jews, and they are not, but are a synagogue atan. Fear not the things which thou art about to r: behold, the devil is about to cast some of you prison, that ye may be tried; and ye shall have lation ten days. Be thou faithful unto death, and give thee the crown of life. He that hath an ear, im hear what the Spirit saith to the churches. He overcometh shall not be hurt of the second death.
—REVELATION 2:8-11

ist walks among the candlesticks. Seven golden llesticks representing seven Churches. Each holds a dle—the light of the flock of God. To His own, ist has said, "Let your light shine before men that may see your good works and glorify your Father is in heaven." So the light of the Churches shines over a darkened world. Seven candles, all lighted, shining. But not alike: some shine brightly, some ly, some with so little brightness that all one can is a little flame above a dying wick.

e shines more brightly than the Church in Smyrna. it Christ writes a letter which contains no rebuke, admonition to turn from this or that evil. Perfect, ? Of course not; perfection, sinlessness, these be- on the other side of Time and are a part of God's nity. Not perfect, but having taken on the righteous- of Christ and wearing the garment of His per- on.

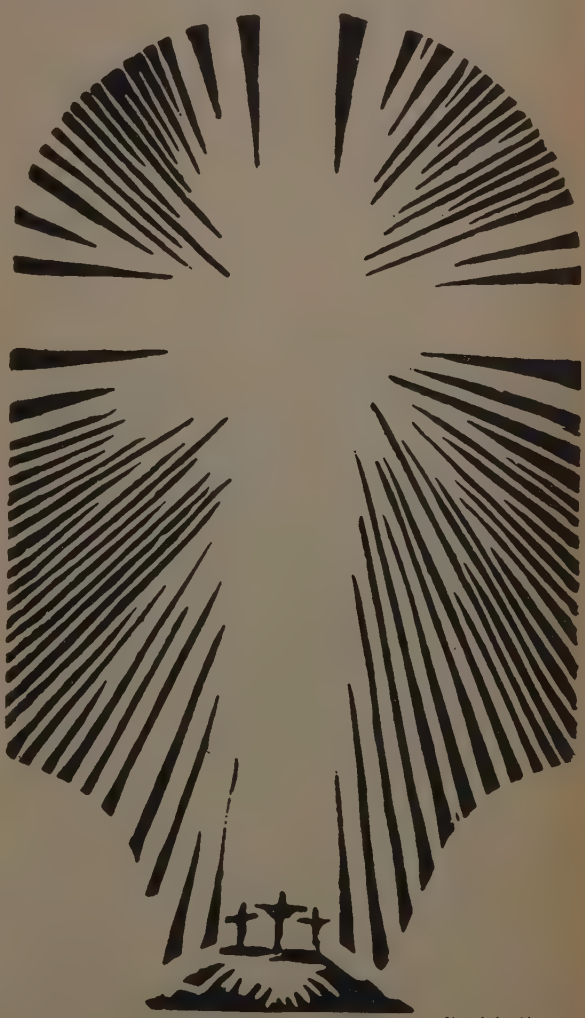
et some would call the Church at Smyrna poor. In ldly goods no doubt; but, more than that, a Church ch had suffered and would suffer more. Surrounded evil men, in the center of blasphemy and sin. Yet very poverty had brought riches. Here was a flock he saved who knew their own helplessness. That le them rich: rich in faith, rich in love, rich in sole nce upon Him who alone has the true riches. Its nbers sang, "I have all things, Christ possessing."

day of material wealth (not least in our land), the gregations of the Christian Church have greater erial wealth than they have ever had. Buildings ng up by the hundreds: churches, parish houses, tiful parsonages. Budgets increase and are easily . It is the day of the Church's material wealth. For thank God, the Giver of every gift.

et—may not material riches reap spiritual poverty? Is there a danger that we become independent of God? Are we not tempted to substitute the tools of service for the service itself? Strange that both the Churches of *Revelation* which receive the unstinted praise of Him who walks among the candlesticks were those which were most sorely tried!

Learn here the lesson that one must become poor in order that one may be rich. We have learned that Jesus came into the world in poverty in order that through His poverty He might make many rich. Brightly shines the light of the congregation which can remain poor in heart while rich in hand.

Are you in Smyrna?



"In this sign conquer"

Sketch by Harmon

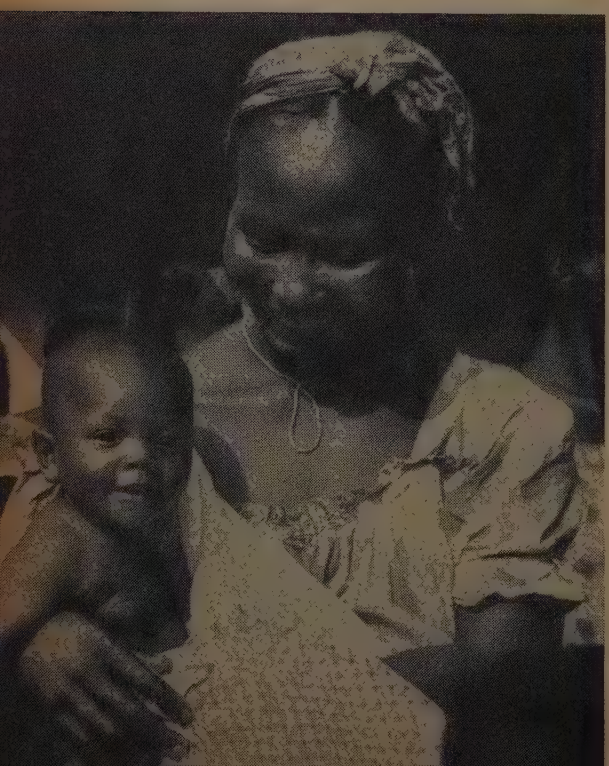
With Our Missionaries

SOUTH AFRICA

South Africa presents a rather confused picture to the people in the United States with its many problems dealing with the government "apartheid" policy, racial strife, new developments in education, and de-tribalization of the natives. We have had a recent letter from Zululand that told about some interesting developments indicating a continued mission impact and a growing native Church. The government has taken over all our schools. The last group, taken over on January 1st, included the Zulu Lutheran High School at Eshowe and the Normal School at Umpumulo. Both of these schools are conducted by the cooperating Lutheran missions in South Africa. In spite of the fact that they have taken control of the schools, they have now found that they have insufficient teaching personnel to fully staff them. In these two schools, therefore, the present missionary teaching staff has been asked to continue their work as in the past. The Rev. William O. Rindahl, principal of the Zulu Lutheran High School, writes as follows:

"All of our teachers have been offered posts here for next year. Miss Skavang and I have been offered 'temporary' posts—as we knew we would. One married teacher has also been offered a temporary post. The others are offered permanent posts. Our inspector says that Maritzburg has applied for one more regular teacher for us and one 'specialist.' Whether we get it or I don't know. If we get one more next year we be all right."

A proud young Christian mother of South Africa



Besides having this opportunity of continuing te ing in the school under full government support, mission is managing the dormitory facilities both Eshowe High School and at Umpumulo Normal Sch This means that even though the government supp the schools, we have a Christian dormitory right on campus of each of these important institutions.

Pastor Rindahl is also on the committee to cons candidates for the Seminary and our pre-Semi course. There has been a dearth of well-trained yo men for the ministry. We are therefore very happy hear the following report from him:

"We have had two meetings of our committee to sider candidates for the Seminary and pre-Semi course. We have decided to recommend four applica for the Seminary for 1956. One of these is an evang (Dlangalala); two are now at the evangelist sch the fourth completed his course here this year. Se have been recommended for the pre-seminary cou with a possibility of one more. There were several o applicants for the pre-seminary course. Some were old, others too young, and others did not have too g a record. We are grateful, however, for better prosp for candidates for the seminary."

From the Theological Seminary itself we have optimistic note from our representative on the facu Rev. J. E. Farup:

"The hopeful outlook on our Seminary's future see to have been fully justified. Last year we had thirt students of theology. At our executive meeting the m sions did not yet know how many candidates t would be able to send for 1956; I therefore estima 26 in all, or twice the old number. Our recent co spondence indicates that we are to have 19 or 20 n students, besides the 13 already here for two years mo or a total of 32 or 33 students (at least over 30) h this year, preparing for the ministry. In fact, we n have a housing problem which is causing great ex activity here, to house the students and their famil As you know, the wives also receive some instructi Bible study and homemaking courses, care of childr etc. We are at present building a new house for

l faculty member, Rev. Johannsmeier, who has al-
y arrived and is temporarily residing at the Oscars-
parsonage. They are very fine people, from the
in Mission in Northern Transvaal. We are also
ding three student cottages and may have to build
or two more. The water system is being extended,
So we are more than busy. But we are very happy
it these future prospects, and would far rather have
using problem for students than the problem of low
ndance. The Finnish Mission in Ovamboland, South-
Africa is sending two ordained men for further
ning; and the Moravian Brethren will also again
epresented. One mission has four new candidates
training, two being married and two single. Berlin,
Norwegian Mission, and the Swedes in Natal and
Rhodesia will all have new students also."

an entirely different aspect of our mission work
go to the cities of Welkom and Virginia in the
nge Free State which are two of the three centers of
w gold mining area. Rev. L. E. Reinertsen, who is
ted in Welkom, writes that they have been granted
e for a parsonage for the Zulu pastor in the Melo-
location of Virginia. This means that we are per-
ently located in this large native location that will
ime have ten to twenty thousand natives. It also
s us hope that we may later be granted site for a
el or church in order to reach the people of this
for Christ. As soon as the site was obtained, bids
e taken for erection of the parsonage. The last bid
ived was 843 pounds, 15 shillings, which equals
2.50. This native parsonage is made of pressed
a block construction with rough cast plaster outside,
oth plaster inside, concrete floor, iron roof and a
ng. They are hoping to obtain two or three motor
s for the native personnel in these cities. These
s sell at $280.00 each. As there are many mining
pounds to be visited, it will be essential that the
e workers have some mode of conveyance. It is
cted that the house will be ready for occupancy
he middle of February.

RMOSA

nosa is another country with a great deal of tension
many questions these days. As we carry on Chris-
work mainly among the refugees from the main-
(called "mainlanders"), but also reaching out to
permanent natives of Formosa (Taiwanese), the
ionaries can sense somewhat the feeling of the
le and the reactions to the present conditions pre-
ng on that island. One of our missionaries has
tly made the following observations that will give
e setting for our missionary work:

here are different ways of dividing the Chinese here on the Island. A non-technical way is to say those who lived here under the Japanese, and those who have fled here in the last few years from the mainland. To the former, the island of Taiwan is their home. They have probably lived here all their lives. And, although Chinese, they received their education from the Japanese either here or, if university trained, often in Japan. The Taiwanese give you the impression that they resent the mainlanders ruling them even more than they did the Japanese. They have the difficulty of being kind of second class citizens with less opportunities and more barriers than the mainlanders. This kind of arrangement is never spoken of out loud. Rather the thought is pushed that all are Chinese and therefore brothers in the common struggle to regain the mainland from the thieves and robbers who have taken it away from the people.

"The mainlanders are plain and simply displaced persons. Most of the literature you might read about displaced persons among the Europeans would apply exactly to them. The other day a man and his wife told me that they were just like me, living in a foreign country. Of course, this is not to be publicly expressed, and all of the local propaganda is written from the opposite point of view. Nevertheless, I believe it is true—the Chinese from the mainland do not feel at home here. This is one of the elements which makes for an explosive situation.

"As you go about the streets of the city other things can be seen. There are still remains of bombed out buildings left from the time of American raids here, in attempt to keep the Japanese upset. The remains show that the bombing was not very strategic. We have a Taiwanese girl working for us who can remember quite vividly the fear and trembling and bad words and thoughts she had as the American bombers went over dropping their loads.

"Also about the city, any place you go any time of the day, you can see the slave girls. They are girls who come from families who, under difficult economic circumstances, have sold them for two reasons: to receive a sum of money, and to have one less mouth to feed. In the daytime they work on road gangs and construction crews, usually doing the dirtier jobs. At night, they follow another trade.

"And the beggars . . . usually you see them in the food markets, perhaps because open and running sores create a more vivid impression against the background of fresh food. They sit with wounds running pus and blood and ask for alms. Perhaps they are doing it for a living, and perhaps they do keep the wound doctored in the evenings and open it freshly each morning before they go out. The fact remains that it is a stinging sight to see."

Adventuring Faith

Harold B. Kildahl, Jr.

THE SECOND SUNDAY IN LENT
February 26, 1956
Text: Matthew 15:21-28

She had a mission. I think that's first. You see her quite clearly. Her manner, her words, her earnestness combine to speak of a mission. It was an intercessory mission, to be sure, one that sought the well-being of someone other than herself. And somehow, the first quality of a mission, regardless of its nature, be it political, social, or religious, is its objective. She had a worthy objective—the well-being of her child.

She was well rooted. She was seeking her satisfactions and the fulfillment of her mission at the right place. There was no reluctance and certainly no hesitation, no shilly-shallying or throwing weight from foot to foot. She had brought into sharp focus the person of Christ, and she carried her mission to Him.

She was in dead earnest. Her earnestness demanded her persistence. Read the text again, and carefully note that woman and her words. There you will discover a pattern for prayer, a pattern for Christian sincerity, a pattern for your life.

On the basis of these three observations it is possible to conclude that what is depicted before you in the text is a picture of adventuring faith. In spite of her identity —she was an intruder, really; in spite of the obstacles that surrounded her, even in the words that Christ spoke; in spite of the rebuff the disciples suggested; in spite of the awkward situation, she adventured on her faith; nor would she be shaken.

Adventuring faith! The whole world around us is in need of the example of adventuring faith, adventure that proves by its sincerity, that proves by its persistency and its sterling qualities the urgency of the moment's need of Christ's grace and power. In other words, friend, the world around you is in need of your sincerity as a Christian. Massacred missionaries in Ecuador will not be enough to convince the world, but daily Christian living in your life will help to convince the world. By your dedication and consecration, let the world around you know that you have a mission, the mission of the souls of men. Let the world around you know your relationship to Jesus Christ, the source of life's satisfactions and the fulfillment of your mission. Let the world around you know that you are in earnest about your faith; that you will not be shaken.

The adventure of an adventuring faith can be yours. The souls of others await your help, your intercession, your spiritual concern, for it is true now as it was true long ago: Christ, His grace and power, is the hope of the world. Amen.

Ministry of Music

Oscar R. O

At the beginning of each new year we are anxio
get our sights set for greater climbing, for better se
in the Kingdom. The higher up the mountain we
the more extensive, beautiful, and revealing the
will be. It will help us to appreciate the higher v
and to give pitch to our enthusiasm. It should call
the prayer, "Lord give me hills to climb and stre
for climbing!" But when we speak of ideals in
sense we are immediately confronted with the
ugly subject of taste—good taste and bad taste. W
not agree, and so the battle of self-defense is on

Since we are so differently made—each one b
a unique individual—we shall naturally have v
impressions as we view the Creator's handiwork
the mountaintop. Yet in this variety of impressions t
is a norm, a limit beyond which it is unsafe to
If we let our imagination run undisciplined—or
doesn't run at all—we may lose our bearings altoge
and end up in muddled images. We may become
tims of sentimentality, or blind adherents to establi
adages. The marvelous capacities for unique resp
with which we are endowed lose their God-given
dom to register spontaneously. Our views bec
warped; instead of being God-focused, they turn
upon our own ego.

Good taste is a much desired qualification in
music and the leadership of the Church. Withou
our best efforts go amiss of their mark. We would
well, therefore, to reexamine our standards of t
Have experience and hard study taught us to ch
better music materials for the seasons ahead? Is the
clearer view in our concept of worship, and the p
of music in that worship? Are we inspired enough
climb the second mile to capture more of the glor
God, that it may give elevation to our thinking
performing as ministers of music?

There is much low taste living in the ministry
music—yes, also in other ministries in the Church.
are so prone to be satisfied with the sugar-coating ta
the cheap and easy ways of playing our roles.
divine drama calls for "stars," but we play with
shadows—in soft and casual accents; and perhaps
the explanation that we speak the language of yo
or the common man. Grotesque contradictions
consequently creep into our sacred scenes; yea, in
robes of righteousness and prayer. The prince of
cast is likely to be False Piety. Deeper springs may
involved, but how about plain good taste?

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE THIRD SUNDAY IN LENT

Epistle: Ephesians 5:1-9

The Gospel: Luke 11:14-28

Monday, February 27
ON BEING CHRISTLIKE

Read Ephesians 5:1-9

nd walk in love, as Christ loved us gave himself up for us, a fragrant ng and sacrifice to God.

all depends on what your ideal may f what you have on your heart is of earth, then everything that follows e nothing higher than earth. If what believe in is strictly of man, then you are led to do because of your will be just that and no more.

hat if your ideal is Christ? There have the answer! You will strive to ke Him. Not that you can come up mind you. But at least you will be n by the highest of all motives. And ill show in how you live. It will in your thinking, speaking and your ns.

Walk in love," the Apostle puts it. steers you clear of the ways of the d. It describes the sort of existence belongs to those who live, not unto but unto Christ.

ep me clean and pure, dear Jesus, that ay be a sincere follower of Thine.

Tuesday, February 28
THE SEEKER

Read Luke 19:1-10

And he sought to see who Jesus was, but could not on account of the crowd, because he was small of stature.

The experience of Zacchaeus was that of a true seeker. He was looking for the answer to his deepest needs. And he knew that the answer was in Jesus. The words, "But he could not on account of the crowd" are a good description of the way it is with many people. Here it was people, whose physical presence stood in the way. The "crowd" can stand for things of earth that block out the proper view of Jesus. And then, he was small of stature. He wasn't tall. Until he met Jesus he was not the size of man God wanted him to be.

What a change came over Zacchaeus when at length he met the Master! Jesus was a seeker too. And when these two came together, the lost was found.

The Bible says that those who seek will find. This is a promise. If you feel the lack of true peace and if you are looking for forgiveness and a right relationship to God, here is the answer.

Wednesday, February 29
RESTORATION

Read Revelation 2:1-7

"Remember then from what you have fallen, repent and do the works you did at first."

One of the problems we have in this life is that we grow accustomed to things. We get familiar; we take for granted; we sometimes grow tired of things that at one time took up a great deal of our time and interest. This may also happen to our Christianity. In fact, that is what happened to the Church in Ephesus. They lost their zeal. At first they were held in the rapture of a new love. But it wore off, and the zeal was gone.

Is there anything we can do if that happens to us in our personal Christianity? "Remember then from what you have fallen," the Bible says. Think back. Turn it over in your mind. Don't let it become stale or stuffy. Polish it up again and see the brightness of it.

What will happen if I do not keep restoring my love for Christ and His Church? I will lose it entirely. That, of course, is not my wish. Let me take care, then, to keep alive my love for Christ.

✚

Thursday, March 1
ON THE COURSE

Read John 8:31-44

f you continue in my word, you are my disciples, and you will know truth, and the truth will make you

nce you get on the course you must there. It is the continuing that makes difference. Nowhere is it stated that u "put in a certain amount of time aith" you will reap the wondrous its of Christianity. No, once you take with Christ you have to continue. ss you want to lose everything.

he course is the Word. Here is the by which we have safe and worthy g. Here we have clear instructions hat to do and what to say. Here we the source of strength and the beck- g hope.

hat better course is there? Jesus e in love when He uttered these ls. For He has in mind for all of us ighest and the best. And what better e can any of us have than this—that is help we will continue in the Word. e thus engaged is to be happy and d, and free from many burdens.

✚

Friday, March 2
PRESENT TRIALS

Read Revelation 2:8-11

"He who conquers shall not be hurt by the second death."

The Church at Smyrna was given a big compliment because they were of such sound faith that they were going to suffer for it. God was not going to punish them because of their faith, but they were going to be persecuted by those who hated them for their faith. Here was a word to them before it happened. It bid them to have courage. It asked them to keep in mind the fact that many hardships come with life, but in the life to come there is complete rescue from all that is unpleasant.

There are trials of all sorts in this life. Not the lightest are those that people must suffer because of Christian faith. Often faith is tested in this way. Under trial, Christian people should pray God that He will keep them faithful so that they will be able to see beyond the present and into the future. Here, as Jesus says, is tribulation. But for those who overcome tribulation there is perfect peace and rest.

✚

Saturday, March 3
REAL

Read Luke 4:31-37

And they were astonished at his teaching, for his word was with authority.

And that is the way it has always been. People are not truly satisfied with anything less. The hunger inside is too deep and real to accept substitutes. The reason those people in the synagogue were astonished at Jesus is that they had grown used to hearing "parrot talk." They never heard anything right from the heart. The words of Jesus had behind them the Father in heaven.

Today the Church must deliver the real Word. Not watered down and softened, not explained away and explained wrongfully. People want the truth. They grow thin on the word of man. This they may hear on every side, over the radio and television, and in the newspapers and magazines. The Church must declare the living Word.

And what about the Christian who knows Christ as his Savior? He has experienced the power of the Word. Let him say so! He is in position to speak with authority. He has what people want to hear.

Here and There on the Christian Front

Edited by Raymond M. C

THE CHURCES . . . AND SEGREGATION

Week by week there is added to the record the position of the Churches in relationship to the anti-segregation ruling of the Supreme Court of the U.S. In Georgia, recently, Methodist, Baptist, and Protestant Episcopal leaders spoke out against the private-school plan adopted by the state legislature to circumvent integration in public schools.

The measure, which awaited the signature of Gov. Marvin Griffin, gives the governor exclusive power to close down any or all of the state's public schools if a court orders integration, and to set up a private school system. Methodist Bishop Arthur J. Moore of Atlanta, and Dr. Louie Newton, Atlanta Baptist minister and former president of the Southern Baptist Convention, issued a joint statement urging that no hasty or unwise action be taken on the measure. "The fate of our public school system is of profound significance," they said. "Almost from the beginning of our national history, our public schools have been honored as a great and indispensable support of our democratic way of life. If America is to have long life and fulfill its God-given destiny, our public schools are essential."

The Rt. Rev. Randolph R. Claiborne, Jr., Episcopal Bishop of Atlanta, warned against the danger of putting into the hands of one man "the power to destroy the public school system of the state." He added that his diocese has "never recognized segregation in its official diocesan life, and stands on the proposition that segregation on the basis of race is inconsistent with the principles of Christian religion."

In North Carolina, about the same time, the state Council of Churches adopted a resolution at its annual meeting charging that "any so-called private school scheme . . . would inject tragic cleavages into our social structure and deprive our children of their rightful educational heritage." The resolution called upon the people of the state to "begin in good faith" the work of implementing the U.S. Supreme Court decision.

A REVOLVING ALTAR

RNS Photo

The Rev. Dennis J. Bennett, rector of St. Mark's Episcopal Church, Van Nuys, California, celebrates Holy Communion at the church's revolving altar, believed to be the only one of its kind in the country. Assisting him are two acolytes. The pivoting altar can be turned to face the church's nave or the chapel in the transept. The hanging cross above the altar turns at the same time. A congregation of 1,000 can be seated around the altar.

JURISTS AT RED MASS

In Washington, D.C., one of the nual events on the religious calend the Red Mass conducted at St. thew's Cathedral, to which go mental leaders are invited. In year's distinguished congregation a Roman Catholic service were Justice Earl Warren and other m bers of the Supreme Court.

The preacher at the service wa Rev. Robert J. White, former dea Catholic University Law Schoo Washington. He opened his se with praise for the progress America is making toward equality. Then, turning to the ro moral law in other fields, he obse "Cumulative evidence proves that marriage is violated and parental thority is neglected or abandoned, appalling additional burdens fall u law and government. What are causes of these evil results? Su we may properly indict that spur teaching of an exaggerated pers freedom which sometimes seems condone even license under the g of protecting the Constitutional g antee of personal liberty."

Stressing that "the true measure Constitutional freedom is not abso liberty," Father White warned: "T teaching is dangerous which fails inculcate the duty of a willing discipline which is the only justif tion and firm foundation of Ameri freedom."

WORTHY OF NOTE . . .

Dr. Paul S. Wright, moderator of Presbyterian Church in the U.S. predicted sharply rising budgets his denomination in the near futu He foresaw a $30,000,000 benevole budget, with one of perhaps $18,0 000 to be approved at the coming G eral Assembly at Philadelphia in M "Church related colleges, once ab doned, are being eyed again as churches think of more adequate sistance for them," he told about members of Los Angeles Presbyte He observed that before long m would be given these schools than now earmarked for foreign missio

Within the E.L.C

SONS

The Rev. John R. Reitan, pastor of
urban Oak Knoll Church, Minne-
lis, Minn., has resigned effective
10, and has accepted a call to
land Church, Richland, Wash.
efore leaving for a winter vacation
California **the Rev. and Mrs. M. P.**
trud were given a party and gifts,
evening of Jan. 29, by his parish,
anuel Church, Minneapolis, Minn.
he Rev. Conrad M. Thompson,
director of evangelism, was ap-
ted a member of the Lutheran
rld Federation's Commission on
vardship and Congregational Life
he LWF executive committee at its
nt meeting in India. He will attend
eeting of the Commission sched-
for April 9-13 in Oslo, Norway.
ving the USA March 22 by plane
Iceland, where he will conduct a
ching mission for American armed
es stationed there, Pastor Thomp-
will proceed to Norway. After at-
ling the meeting of the Commis-
, Pastor Thompson will assist in
planning of a number of P-T-R
sions. He plans to be back in the
ted States late in April.

he Rev. P. L. Ensrud, Alamo, N.
., received at Christmas $1,300 to-
d the purchase of a new automobile
gift from his parish.

Iiss Alida Storaasli has resigned as
ctor of education of First Lutheran
irch, Sioux Falls, S. Dak., as of
e 1, to become dean of women and
her in the Christian education field
he Biblical Seminary in New York.

The Rev. Philip Nieft, Worcester, Mass., has accepted a call to the Bethel-Our Redeemer's parish, Oconto Falls, Wis., and will move there in June.

The Rev. P. M. Bratlie is serving as interim pastor at Ulen, Minn.

DISTRICTS

Eastern

Chicago, Ill. Lakeview Church (parish of the Rev. Isadore Schwartz), the oldest ELC church in this city, celebrated its 108th anniversary on Feb. 12th. Guest preacher was the Rev. L. M. Osness, chaplain at the Deaconess Hospital.

Stoughton, Wis. Residents of Skaalen Sunset Home, together with members of the board of the Home, the American Legion Post of Stoughton, Veterans of Foreign Wars and auxiliaries, were present at the dedication, Jan. 27, of a new flag pole and flag given the Home by Herman J. Loftsgordon, Madison, and John Nielsen, Beloit, members of the Home's Board of Trustees.

Southern Minnesota

Austin, Minn. According to the current issue of "St. Olaf Church News," parish paper of St. Olaf Church, this congregation is now the largest parish in the ELC, having more than 6,000 members. Its Sunday school has a present enrollment of 1,670. This growth has taken place in spite of the fact that St. Olaf Church has released more than 600 members and about 200 Sunday school pupils to a new congregation in the Bel-Air section of the city. The Rev. Arthur L. Swenson is senior pastor of St. Olaf Church.

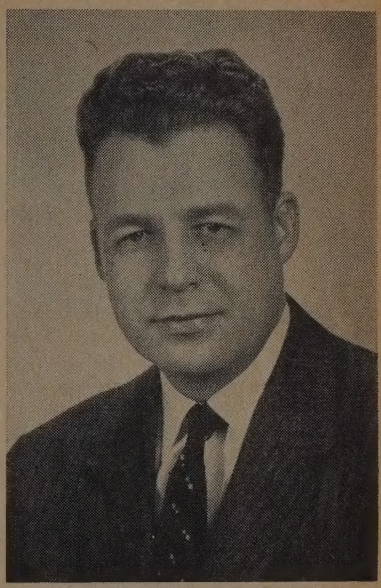
Northern Minnesota

Lutsen, Minn. Resurrection Lutheran Church is the new name of the ELC congregation in Lutsen. The erection of a new church building has been voted by the congregation.

California

Phoenix, Arizona. Bethel Church, the second ELC congregation in Phoenix, was formally organized Jan. 21, with a charter membership of 188. On the following day the Rev. L. Olav Tolo was installed as pastor of the new church by Dr. Gaylerd Falde, president of the California District. Temporarily, the congregation worships at a school auditorium, 2626 W. Northern Ave. A four and one-half acre plot of ground has been purchased, at 7310 N. 27th Ave., as a site for a future church building.

MANAGER OF LUTHER FILM SALES TO CHURCHES AND SCHOOLS



Walter A. Jensen, member of Zion Church, Brooklyn, N. Y., has recently been appointed by Lutheran Church Productions, Inc., as manager of sales to churches and schools of the Martin Luther film's 16 mm prints, as the demand for these is already large and constantly growing. Having had valuable business training and experience, Mr. Jensen is well qualified for this position. For several years he has held positions of trust in his congregation and in the Atlantic Circuit.

ORGANIZATION OF NEW CALIFORNIA CONGREGATION

accompanying picture shows the congregation witnessing the formal organization of a church, Jan. 15, at Ridgecrest, California, which serves the territory in which Mojave rt Naval Ordnance Test Station is located. The name of the new church is Grace eran Church; the congregation has 91 charter members. At the same service District dent Falde installed the Rev. Roger Veum as pastor of the church.

Ventura, Calif. Trinity Church, parish of the Rev. Owen E. Doely, has decided to relocate in the rapidly growing outskirts of the city.

Canada

Bentley, Alberta. Vig Church, parish of the Rev. J. F. Haugen, celebrated its fiftieth anniversary Nov. 11-13. Speakers were District President Dale, Dr. G. O. Evenson, and the Rev. Lars Knudson, a former pastor of the parish. A font was given the church in memory of the founders of the congregation.

Broderick, Sask. On Nov. 20th, Saskatchewan River Church, parish of the Rev. A. K. Haugen, observed the fiftieth anniversary of its founding. District President Dale and Mrs. Anton Anholt were guest speakers. At the festival a pulpit and altar Bible was given the church by Mrs. Omar Brenne in memory of her late husband, who was pastor of this parish 1909-14.

HOUSE MOTHER WANTED

House mother, 25-40, wanted to work in Lutheran Children's Home in southern Wisconsin. Salary and maintenance. Write to Box 59, Stoughton, Wis.

ANNOUNCEMENTS

Wanted: Four used pews by Gosen Church, Erskine, Minn. Contact Kenneth Moran, Erskine, Minn.

For Sale: Fifteen 8 ft. pews, very cheap. Contact Werness Bros. Funeral Chapel, 3700 Nicollet Ave., Minneapolis, Minn.; tel. Locust 2624.

Evangelist E. L. Scotvold will conduct evangelistic meetings at Rose Grove Church, Williams, Iowa, Feb. 26-March 1.

Golden Gate Circuit WMF will meet April 21 at Central Lutheran Church, Oakland, Calif., Dr. Gaylerd Falde will speak on Christian education, stressing the need for a Lutheran college in California.

Wanted: Six or more used choir gowns, black. Contact Mrs. Charles Ross, 1025 Garner Ave., Salinas, Calif.

Notice: The major sermons and addresses of the annual Mid-Winter Conference on Evangelism at Central Lutheran Church, Minneapolis, Jan. 12-15, will again be available in printed form. The 1956 Conference Address Book may be obtained from the Division of Evangelism, 422 South Fifth Street, Minneapolis, at $2.00 per copy.

CHANGES OF ADDRESS OF PASTORS

Peter H. Elstad, 42 Mosely Ave., Annadale, Staten Island 12, N. Y., 1-1-56

John L. Quam, Newman Grove, Nebraska, 1-19-56

Reuben Sorensen, 215 Ridgeway, Oakland, California, 2-1-56

A. M. Stene, 1507 Ashland Avenue, Beloit, Wisconsin, 1-15-56

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to The Placement Service of the E.L.C. New address: 422 South Fifth Street, Minneapolis 15, Minnesota.

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Good 120 acre farm, Becker Co., Minn. Good set of buildings. Reasonable. 452-1A

560 acres in productive Rocky Mountain valley. 40 acres under ditch, 40 acres under sprinkler, more can be irrigated, 360 tillable. Ample free water. Ideal all year climate. Good hunting and fishing. Modern 8 room house. Automatic heat. Close to school and Lutheran church. Price—$40,000. June 1st possession. 452-2A

320 acre farm, 300 acres tillable. Ransom Co., No. Dak. 2½ mi. to county seat on tarvia highway. Phone, REA, near large ELC church, school bus by door. 4 bedroom house, full basement. Barn, sheep shed, hay house, new double garage, granary, other buildings. 160 acres fenced and cross fenced with woven wire. $22,000. Equipped with 2 tractors, full line of modern machinery, 28 head Shorthorn cattle, 60 head sheep, 150 hens—$35,000; $10,000 down. 452-3A

132 acre farm, 90 acres nearly level fields. On blacktop highway. Near lake. Good 7 room house, modern conveniences. 58 ft. barn, 2 silos, poultry house. Other buildings. Elec., automatic water pressure system. Western Wis. 452-4A

160 acres all level farm, about 110 acres in productive fields, western Wis. 2 mi. to county seat. Quite complete bldgs. 7 room house; 100 ft. barn; good 35 ft. concrete stave silo with aluminum dome roof; new concrete block well house and milkhouse; granary; machine shed; poultry house; garage. Elec. 452-5A

Heavy soil 130 acre farm, on paved highway and bus route. 2 houses, one all modern. Good outbuildings. Half mile to small town, western Wisconsin. 452-6A

200 acre Chisago Co., Minn. farm. Heavy soil. Good buildings, electricity, water pressure. 110 acres in fields. Excellent hardwood pasture. Only 4 mi. to town. 452-7A

"Top notch," heavy soil, well-improved 150 acre farm, close to paved U. S. highway, convenient to 2 high school and bank towns. Dandy all modern 3 bedroom bungalow. Well-equipped 120 ft. barn; 2 concrete silos; poultry house; grade A milkhouse, other bldgs. About 95 acres nearly level fields. Western Wisconsin. 452-8A

200 acre, heavy soil farm, southern Ba Co., Wis. About 120 acres in fields. E lent buildings, including nearly mo house. Dandy gothic-roofed barn; con silo, other good buildings. 452-

Fine, level, heavy soil, 160 acre f about 122 acres plowland. 2 sets good b One all modern house, one partly moc On blacktop highway, 1 mi. to high sc and bank town. Wisconsin. 452-

160 acre farm, northwestern Wis. 150 a nearly level fields. Good 7 room house; 9 barn, 50 ft. concrete stave silo, 50x50 mac shed, good double garage. Other bldgs highly productive farm. Reasonably , pri 452-

Businesses

Good general merchandise rural store, central Wisconsin. Self-service grocery partment. Modern house, 2 car garage. Bu ings good. 2 mi. to ELC church. On cou black top road. Stock at inventory at $10,000. Store bldg. has 3,100 sq. ft., cluding warehouse room. 452-

2 story apartment building, southeas North Dakota. Five 2-room apartments rooms. 2 Lutheran churches and hospita town. Selling to settle estate. 452-

FOR RENT

Attractively furnished single or do sleeping rooms in Christian home. Walk distance to loop, south Mpls. Kitchen laundry privileges. Reasonable rates. 452-

POSITIONS WANTED

Child care and light housework in cou or small town wanted by Lutheran girl, 18. Can give references. 452-

General housework desired by Minneap woman. 452-

Young, quiet, Lutheran girl, willing learn, needs work immediately as a r registered medical lab. and X-ray technic in doctor's office or hospital. Has had s hospital experience. 452-

Married man would like work, either clerk in store or any other opening. had 21 years' clerical experience. Steady neat. 452-

HELP WANTED

Christian middle-aged couple wanted work on farm; woman to do housework convenient, begin at once. No objection t couple of children. Good wages. Less t half-mile from ELC church. 452-

Steady, reliable barber wanted. West Minnesota community. 452-2

Permanent barber wanted, facilities av able. Very responsive Lutheran commun western No. Dak., located on 2 highw Only 2 barbers in county. 27 mi. from g shopping center. 452-2

Dentist needed in central Minn. town 2,000. Office space available. Serve l rural area. ELC church, new hospital, r grade school. 452-2

Would like to contact older man, capa of doing chores and moderate farm wo Must be able to handle milking machin Prefer Lutheran of stable character. S salary expected. Central Wisconsin. 452-2

Minnesota rural office wants man exp enced in accounting, income tax work, estate sales, and all lines of insurance. high-pressure but steady consistent busin builder. Loan experience desirable. Luther college man preferred. Beautiful area to in. 452-2

TWO *New* BOOKS FOR LENTEN READING IN THE HOME

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Pastor, Central Lutheran Church, Minneapolis, Minn.

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I enclose $..... Charge my account ☐
Name .....
Address .....

M SEP 56 N
MRS PETER HAUGEN
13121 CYPRESS ST
GARDEN GROVE CALIF

An Appealing Investment...

BUILDS YOUR ESTATE AND ALSO HELP BUILD THE KINGDOM

ELC members are now investing their savings with security knowing that their dollars go to work at once in the great program of bringing the church and its saving gospel to ever more communities in our country.

When you buy a Home Mission Trust Certificate

- **Your savings bring you 3 per cent interest.**
- **Your savings are used only for building churches and parsonages.**
- **Your savings are protected by over $3.00 security for every $2.00 invested.**
- **Your savings will be repaid on date of maturity unless you request renewal.**

NOTE: Interest is paid annually or it may be compounded annually and paid at maturity.
If money is needed before maturity, it will be paid upon request if circumstances allow. Thus far such requests have been granted.
Any amount from $100 and up may be invested.

APPLICATION BLANK

BOARD OF HOME MISSIONS • The Evangelical Lutheran Church
422 South Fifth Street, Minneapolis 15, Minnesota

Date _____

Dear Sirs:

Enclosed find $ ..... for which please send me a Home Mission Trust Certificate in the same amount. It is understood that when the Certificate falls due, it will be paid in full unless I request that it be renewed. This money is to be used only in the Church Extension Fund program of The Evangelical Lutheran Church. For your instruction we have filled in the following:

Term .....years; Interest .....%;
Interest: To be paid annually ( ). To be compounded annually and paid at maturity ( ).
This is ( ) is not ( ) a congregational building fund.

Make Certificate payable to: _____

Make interest payable to: _____

Mail Certificate to: Name _____

Street _____

City _____ State _____

Signed _____

INTEREST RATES

3 % for Trust Certificates for 3 or more years (5 to 10 recommended)
2¾% for Trust Certificates for 2 years
2½% for Trust Certificates for 1 year
2½% for Trust Certificates for Congregational Building Funds

NOTE: Make checks payable to THE EVANGELICAL LUTHERAN CHURCH
The Certificate may be made out to two parties in such a way that in case of death of one the money upon maturity is paid directly to the other by using the following form: "John Doe and Mary Doe, joint tenants, or the survivor of either"
We recommend investments of from five to ten years.